

the Beacon



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The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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STILLNESS

EVER since they realised their individuality, men have tried to communicate with their fellowmen in order to establish relationship with each other and to bring back the unity which, subconsciously, they felt they had lost. At first they did this by means of raucous sounds and crude signs which indicated their needs, desires and the dangers facing their family or tribe. Slowly, the symbols used became more sophisticated: letters, words and coherent sounds were created. Then, when life was no longer a matter of self-preservation, they took time to think and to formulate simple philosophies. The irresistible Power which lifted the sun each morning, lighted the stars at night and drove the wind, the rain and the tides filled them with wonder, terror and joy. They visualised this Being in their own image and attributed to him omnipotence and absolute creativity and equated this creativity with the Word.

It was said: "Things are that which the Word makes them in naming them." At the same time, the power of silence was sensed by all leaders of occult movements. Many esoteric schools imposed a rule of silence for a certain period on all neophytes. When the aspirants had learnt control in this respect they were given the right to speak and to lecture. As good lecturers they would be doing on a small scale work analogous to that done by the Solar Logos who thought, built and vitalised. Out of all the thought matter of the world the lecturers gathered together the substance which they sought to use. Next they copied the work of the second Logos in wisely building it into form. When this form was constructed they finished up by playing the part of the first person of the Trinity by putting his Spirit, vitality and force into it so that it was a vibrant, living manifestation. In this way they could always hold an audience which would learn from them and would recognise what the thought-form was meant to convey.

The masses came to accept their leaders' ruling on divine authority though from time to time individuals rebelled against this blindly affirmed power of the Almighty and all its implications. Sometimes there have been more general changes in thought. On occasion this absolute right has been replaced by experience, experiment and observation. This happened in the seventeenth century and Holland was the first country to profit from the change of attitude. Philosophy, literature, mathematics, music, art; all benefited. The paintings of those days were characterised by detailed observation. One artist, Vermeer, produced his quiet interiors "in tranquility in order to enjoy discrimination through a delicate balance" (Sir Kenneth Clark, *Civilisation*.)

"Study to be quiet," said Izaak Walton at this time. This quiet once more is controlled thought, that one-pointed alert mindfulness which takes the student straight to the essence of the subject studied and brings thought and thing into such *rapport* that all secrets are manifest: fusion and revelation are achieved through light.

"Be still and know that I am God," sang the Psalmist. By giving up the little self, in meditation, to the attentive stillness of the soul, straight-knowledge is arrived at, the knowing of the Christ within, the true self, the "I"; thus the aspirant becomes a Son of God, brother to all other Sons of God: unity and revelation are attained in love.

Now the Tibetan Master leads the disciple by way of the antahkarana to "the peaceful silent will," that dynamo of love and purpose. Intensity of feeling has been transmuted into focused understanding. Tension, duality and conflict have been transcended through mastery of the self and life. Man is made in the image of God. Each solitary individual by a purposeful drive is reunited with God through synthesis, unity and fusion which link light, love and the will-to good.

Cultural Unfoldment

by Djwhal Khul

God can be known by his works

THE whole goal of the future and of the present effort, is to bring humanity to the point where it, occultly speaking, "enters into light." The entire trend of the present urge forward, which can be noted so distinctly in the race, is to enable the race to acquire knowledge to transmute it into wisdom by the aid of the understanding, and thus to become "fully enlightened." Enlightenment is the major goal of education.

It is precisely in this region of thought and of recognition that the distinction is found between the work of the Buddha and the work of the Christ. The Buddha achieved "Enlightenment" and was the first of our humanity to do so. Lesser grades of enlightenment have been frequently achieved by many previously incarnating Sons of God. Christ, because of the attainment of the Buddha and because of his own point in evolution, was enabled to inaugurate a new era and institute a new goal, wherein another divine principle was enabled to come into manifestation and to achieve general recognition. He inaugurated the "age of love" and gave to the people an expression of a new divine aspect, that of love. The Buddha culminated the "age of knowledge." The Christ began the "age of love." Both ages embody and express two major divine principles. Thus the new education has been made possible by the work of the Buddha. This will indicate to you how slowly evolution moves. The new religion has been made possible by the work and the life of the Christ. Speaking esoterically, the knowledge petals of the human egoic lotus have unfolded, and the Buddha accelerated the rapid action of this happening. Now the love petals of the egoic lotus of the human family are also unfolding, the rapidity of this occurrence being the result of Christ's action. Can you understand the significance of what I am attempting to tell you, and can you grasp the meaning of what I am going to say?

The points that I am seeking to make are as follows:

Because the three knowledge petals of the human egoic lotus are now racially unfolded (and when I use the word "racial" I mean the human family and not the Aryan race), it is now possible for the love petals to unfold. The energy flowing from the outer tier of petals has had a triple effect:

1. It has vitalised the entire body of humanity, and has produced the present speed, intelligent (or should I say "intellectual?") civilisation, and our modern culture, wherever it is found. The brain of humanity is now open to vitalisation, hence mass education.
2. It has opened a channel so that the love petals can vitalise the astral body of humanity, thus leading to general co-operation and group love. The heart of humanity is now open to vitalisation, hence the philanthropic, goodwill and welfare movements of today.
3. It will make possible, eventually, the vitalising of the mind body by the will or sacrifice petals, and this will give awareness of the Plan, directed purpose, and group synthesis.

The first of these three knowledge petals opened in Lemurian times and brought a measure of light to the physical plane consciousness of humanity. The second opened in Atlantean times and brought light to the astral plane. And in our race, the Aryan, the third petal opened and brought the light of mental knowledge to man. Thus was completed in the three races the arduous task of vitalising the threefold manifested world (physical, astral, mental), and the energy of intelligence became a powerful, ruling factor. Now the task of vitalising man with the energy of love is proceeding and making much progress, and the effects, because they emanate from the second aspect of divinity, will be produced with great facility, and in the realm of conscious awareness. I say this for your encouragement.

Through the activity of the energy of knowledge you have:

CIVILISATION CULTURE ILLUMINATION

and in the second case you will have:

CO-OPERATION..... LOVING UNDERSTANDING GROUP LOVE.

There are higher correspondences for which we have as yet no adequate words.

Co-operative goodwill is all that can, at this time, be expected from the masses, and this is the sublimation of the forces released through civilisation. Loving understanding should be the hallmark of the cultured, wiser group, plus an ability to correlate the world of meaning with the world of outer effects. Ponder on this sentence. Group love is, and must be, the outstanding characteristic of the illuminati of the world, and it is at this time the motivating power of the Masters of the Wisdom, until such time that enough disciples are expressive of this particular force.

When the will or sacrifice petals of the human egoic lotus are opened, there will then be the appearance of a still higher triad of correspondences. These will be known as:

PARTICIPATION PURPOSE PRECIPITATION

Therefore, as a result of the evolutionary processes in humanity, there will appear the following category of forces or energies, each of them demonstrating certain definite qualities, and they will parallel the opening of the petals in the human lotus.

EDUCATION AND SCIENCE

I. KNOWLEDGE.....	CIVILISATION.....	CULTURE.....	ILLUMINATION
PETALS	THE MASSES OF MEN.....	THE INTELLECTUALS.....	SPIRITUAL MAN
	PATH OF PURIFICATION....	PATH OF DISCIPLESHIP....	PATH OF INITIATION

Plus

RELIGION AND PHILOSOPHY

II. LOVE.....	CO-OPERATION.....	LOVING UNDERSTANDING.	GROUP LOVE
PETALS	THE INTELLECTUALS.....	WORLD ASPIRANTS	THE HIERARCHY

Plus

GOVERNMENTS AND SOCIAL ORDER

III. WILL AND.....	PARTICIPATION.....	PURPOSE.....	PRECIPITATION
SACRIFICE PETALS	(in the Plan)	(Directed Will of all disciples)	(of the Plan by the Hierarchy)

You can note from the tabulation that the love petals are indeed showing signs of opening and this will make clear to you the possibility of certain hoped-for events. The world has to move forward regularly and in order. Premature happenings are usually disastrous.

All this concerns the cultural unfoldment of the race and is proceeding apace. When the conditioning factors are better understood and their method and purpose are grasped, we shall see an effort on the part of those interested in education to move with greater rapidity; this will hasten the achievement of culture by the masses, and the attainment of illumination by the more intellectual group.

There is one point that I would like to make here. In the future, illumination will be viewed primarily from the intellectual angle and the whole subject will be approached mentally, and not so definitely as is the case today, from the angle of religion. Illumination, mysticism and religion have gone hand in hand. One of the major contributions of the present age to the unfoldment of the race has been the growing recognition that

spirituality is not to be confused with and confined to the acceptance and the following of the precepts contained in the world Scriptures; it cannot be held down to the implications given to these Scriptures by an orthodox priestly caste, nor can the trends of ancient theologies govern. God can be known by his works, and these works can be more easily appreciated through the revelations of science than by the hymns, prayers and sermons of the churches throughout the world. What then will be the task of the churches in the future? And what will be the major objective of the coming new religion? Primarily it will be to bring about the opening of the love petals, thus inaugurating an era of true co-operation, loving understanding and group love. This will be done by training the people and the individual in the rules of right approach.

Right Interpretation of Life

The keynote of the new education is essentially right interpretation of life; past and present and its relation to the future of mankind; the keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man, whilst the keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child.

Those working in these three groups must eventually proceed in the closest co-operation, and it is for this planned understanding and this intelligent activity of mankind that the new education must prepare. In the above comments, plus what I have given earlier, you have the few suggestions which I have sought to make in connection with the cultural unfoldment of the race. The true history of humanity, which is long and varied and lost in the speculative indications of the esotericists, which when true, are seldom susceptible of proof, have brought humanity to a point in its evolution wherein the light of knowledge is definitely permeating the dark places of the earth. A mass of information is now available to those who have the ability to read and write, and the number of these is growing every day, whilst the means of transmission and of communication have practically annihilated time and brought the whole world together as a functioning unit. A very high level of educational attainment is also emerging in all civilised countries. The average citizen is in possession of a vast amount of data on every imaginable subject. Much of it is ill-digested and unusable, yet it tends to the general elevation of the mental process. The output of men's thoughts in writing and in speech, embodying that which is old, that which is new and modern and that which is superficial and relatively worthless, is so vast today that it is impossible to register it, and the lifetime of a book is brief. To crown all, there is a definite effort to bring the resources of education within the reach of every man upon the planet. This eventually will be done, and the intended type of education will accomplish the following things, thus laying the ground for the future unfoldment of the higher and better education:

1. Make available to the average citizen what has come to light in the past.
2. Evoke interest in the new sciences and knowledge which are coming to light in the present.
3. Develop the memory and the power to recognise that which is presented to the mind.
4. Correlate the past with the present.
5. Train citizens in the rights and nature of possession, with the attention to the process of enjoyment and right use of the material and intellectual gifts of life, and their relation to the group.
6. Indicate, after due study, the right vocation.
7. Teach the methods whereby the co-ordination of the personality can be brought about.

All this will turn the man out into the arena of life with a certain amount of knowledge of what has been discovered in the past and what is his intellectual heritage; with a certain amount of mental activity, which can be developed and trained if the man himself so desires it and brings it about by the right handling of himself in relation to his environment; with certain mental ideals, dreams and speculations, which can be transmuted into valuable assets if the man is dowered with persistence, if his imaginative faculties have not been dulled by an unbalanced, enforced curriculum, and if he has been fortunate enough to have a wise teacher and some understanding senior friends.

It will be apparent to you also that the task of the new education is to take the civilised masses and lead them on to the point where they are cultured; to take likewise the cultured people and train them in the ways of the illuminati. Eventually it will be found that what is now taught in the schools of the esotericists will be part of the acknowledged curriculum imposed upon the rising generation, and that the teaching given to the advanced, thinking people of the world today will be adapted to the needs of the youth of the period.

from *Education in the New Age*, pp. 52/59

Creating World Unity**

by Mary Bailey

Synthesis IS: Unity must be created.

WE realise, first of all, that we are a part of that growing group of disciples and servers we know as the new group of world servers. We are esotericists, or esoteric students, with the added responsibility of giving esoteric life and exoteric meaning to spiritual principles and to the theories and teachings we accept. As esotericists we are a part of the heart centre of the new group of world servers; the heart which animates the functions of the whole body, conveying energy as "loving synthesis in action" into every unit within the group organism.

Some of us are students of the Arcane School; some belong to other schools or esoteric groups; some have no other affiliations but study esoteric teachings where they find value and the authentic touch of Hierarchy. No matter what teachings we may accept and try to practise, if they are on the beam of hierarchical work they stem from the "one inner School" of which all outer schools are an expression. And in that inner centre or "School", all esoteric servers are united in subjective synthesis. All groupings within the planetary Life represent this same pattern of subjective synthesis expressed through unity in diversity.

It might be of interest to pause at this point to remind ourselves of a relevant occult fact. The eleventh subsidiary law of the Law of Attraction, dominant in this second solar system, is the "Law of the Schools". "This is a mysterious term used to cover the Law as it affects the expansion of consciousness which an initiate undergoes. The Law of the Schools is primarily applicable to all units of divine life who have arrived at, or transcended, the state of self-consciousness. It has a vital connection with the human kingdom. It is the Law which governs the transition of the human atom into the fifth kingdom. And

there is an occult significance in the fact that this is the eleventh law."

These eleven subsidiary laws to the Law of Attraction govern the whole solar system, of course, as well as our little planet and the Law of the Schools operates in various ways with various points of emphasis in five systemic groups.

For us, however, this law has great meaning at this particular time. Significantly, it is known as "the Law of Love and Light". As we relate this meaning of the law to the present plan for humanity, the Plan of Love and Light; and to the new group of world servers, also occultly influenced by the number eleven, whose task is "to embody the love and light needed in the world today"; and as we realise that an esoteric school, such as the Arcane School, should be "a centre of love and light in the world", as Alice Bailey herself expressed it, then we begin to glimpse something of the inter-related energy structure within the planet, which is the result of solar intention, conveying to all forms of life the spiritual emphasis of the period, and which exists today for us to use in our efforts to serve and unite humanity. Light and love reveal, relate and unify.

The Law of Synthesis

As esotericists we are seeking to understand and to co-operate with the Law of Synthesis. This is the law controlling the activity of the Avatar of Synthesis, who can today influence humanity only on the mental plane and only in terms of *centres of group consciousness*. The Avatar of Synthesis wields the Law of Synthesis with effect on and through the new group of world servers as a centre of love and light in the body of humanity, initiating and inspiring the many and various groups whose work is based on the principle of unity and directed towards the welfare of humanity as a race of men. We cannot even touch the meaning of synthesis,

**An address given at the Arcane School conference in Geneva, May 1969.

therefore, unless the Law of Love and Light is operating through us. The effort to express these two basic principles, which are the cause of unity, stimulates the group-conscious soul and evokes the principle of synthesis.

In this spiritual process of energy precipitation from a higher centre to a lower, we are charged with the task of *manifesting* that subjective synthesis as the will-to-good for the whole of humanity and of demonstrating, through the way we live our daily lives, the inner union of the one soul.

With such a potent spiritual power behind us and the momentum of the evolutionary tide with us, the only uncertain factor is human weakness and fallibility. How is it possible to overcome the entrenched selfishness, separateness and hatred and the sheer, negative inertia which exists in all the nations of the world in some measure and in all the many areas of human life? The application of our spiritual intention and our esoteric knowledge to these problems of world change and social reform is the challenge we face today and it is on these outer human factors that the success of the divine experiment vested in humanity will depend.

It is one thing for our moon-orbiting astronauts to look back at Earth and see it whole and undivided. It is quite another thing for men with their feet on the ground, surrounded by their fellowmen, to make that realisation factual in daily life. To *know* that humanity is one, we have to transcend the limitations of the separative lower mind and a separated state of consciousness. From a higher point of view, from the soul centre in other words, we look at humanity as a whole; we see and know that as the souls of men are one in fact, so can unity be experienced within the outer diversity of nations, races and religions. We can reach out from the soul centre to all men in their isolated suffering with compassion and understanding. We can wield the Christ love that unites and the lighted intelligence that serves, to relate the purposes of the Lord of Civilisation, head of the third major department of Hierarchy, to the problems of human civilisation. When I say "we" I mean the esoteric group in the world, representative of the inner School. I mean "we" as a part of the esoteric heart of the new group of world servers, because we have accepted the teaching made available to

humanity by Hierarchy and because we have been willing to train ourselves for service and to subordinate ourselves as individuals, often with sacrifice, to group good and human welfare.

Therefore no matter how difficult the problems, how crystallised or entrenched the reactionary forces opposing human progress, provision has been made by Hierarchy with the growing co-operation of humanity, for the fashioning and the tempering of those human instruments of service necessary at this time.

It becomes increasingly urgent that recognition should be given by esotericists to those individuals and groups who are today actively serving to promote unity, peace and progress in the world. In the meditation reports Arcane School students complete each month, they are asked from the time they first join the School whether they recognise those who belong to the ranks of world servers and the work they are doing. And similar questions reappear in various ways and in increasing depth throughout the whole of the twelve years or so of the prescribed system of esoteric training. Recognition is important for a number of reasons; and the most important is not necessarily to encourage active participation in organised service work in some area, although that is a right and logical development in many cases. The most important reason for these recognitions lies in the magnetic interplay which occurs in consciousness as those who, knowingly or unknowingly, serve the Plan of Hierarchy for humanity are brought into spiritual focus as an agent or emissary of Hierarchy and subjective group relationships reveal their presence. This strengthens the whole area of group thought and action.

Group Conscious

Esotericists are becoming group conscious. Their value to the work of Hierarchy lies not in their individual state of consciousness but because when open to and inclusive of the group-conscious soul, they can and do respond to the Law of Synthesis wielded by the Avatar, to which they are immune as individuals; and they consequently can and do serve to precipitate that subjective synthesis through group-centred and inclusive attitudes of mind and heart, thus stimulating

the sense of unity throughout the consciousness of humanity. The esotericist knows, as a result of his own training and experience, that permanent, practical values in objective, external human affairs result from subjective spiritual causes. And without these causal recognitions constantly and consciously realised no continuous, constructive progress can emerge.

Therefore we are asked to identify those who, as world servers, are responsible for externalising the Plan. As we identify them we include them and, in a mysterious way, are included by them, so expanding the potency of the group conscious soul of the new group of world servers.

You will probably all recall, and probably we all use, what has been called the five o'clock mantram of the new group of world servers. "May the Power of the one Life pour through the group of all true servers; may the Love of the one Soul characterise the lives of all who seek to aid the Great Ones. May I fulfil my part in the one Work through self-forgetfulness, harmlessness and right speech."

Some of us in the course of our studies must also have come across the Tibetan's remark that eventually the new group of world servers will become so well established and so inclusive in mutual subjective recognition that the members of this group will "meet daily in the secret place." If you have found this reference, you may have kept it well in mind, as I have. And you may have come to believe, as I do, that this daily meeting of minds and hearts by those who are the true servers of the world already occurs within the "secret place" of the group soul as the link with Hierarchy is vitalised, the energy of the Avatar of Synthesis and of the Christ invoked, and the working out of the Plan through individual commitment, confirmed.

This mutual communion between all "true servers" establishes two essential bulwarks in the fulfilment of human destiny; it energises with light and love the group-conscious soul fused with Hierarchy, providing that inspiration and vision without which "the people perish"; and it strengthens the radiation and potency of the group soul as a part of the soul of humanity, creating in the body of the race *a centre of unity and right relationship*. This is an act of building, or

weaving in the light; the horizontal communication of a vertical relationship. It bridges between the two planetary centres, Hierarchy and humanity, which is the task of the new group of world servers in their serried ranks, possible because the group soul exists and is a part of the substance of both kingdoms.

Recognition of one another by world servers and serving groups, while strengthening the whole subjective radiation of the group soul, also strengthens each one in specific areas of service. A directed thought is a charge of energy; it will convey the electrical content of the communicating mind, as an extension of the soul, and because it is *conscious* and *directed* will carry great potency. Hence, the need for care in those who can centre themselves in the soul and identify with their brothers. "Guard well your thoughts" is no idle injunction, because the power of the mind can destroy with criticism and condemnation as it can create with pure love and selfless motive.

Mutual Recognition

And there is no need for physical contact between servers for mutual recognition to occur. Those who are truly part of the group soul can identify one another on the mental plane through the quality and potency of the thought life and the similarity of vision and objective. When this happens there is an "instantaneous electrical interplay, a flashing forth of the light". A communication of energy occurs from the soul centre through the etheric network, which is the true expression of human unity, into whatever outer forms of work are involved.

The whole process of precipitating subjective synthesis in a way which creates unity among men and between nations is, as we recognise, through groups and group-conscious individuals. And in our own efforts to co-operate in the creation of world unity, we should always remember that the Avatar of Synthesis, who wields the Law of Synthesis which substands all human tendency towards unity, and who, with his energy stepped down through the Manu, the Christ and the Master Morya, can influence only such groups as Shamballa, the Nirmanakayas, the spiritual Hierarchy, the new group of world servers, the General Assembly of the United Nations,

and humanity as a whole. The Tibetan tells us we can "share in the spiritual inter-relation" of this direct line of spiritual descent "if you are linking your fate and service to that of the new group of world servers." Of all the different types of groupings existing in the world today, national, racial, political, religious and social, only the new group of world servers, directly founded on the principle of unity derived from the Law of Synthesis, draws its members from all nations, races, religious and social strata; and only the new group of world servers works directly in all countries and in all areas of human need and human progress.

While we cannot consciously identify in our work with the transmitting Agents in Shamballa or with the Nirmanakayas in this sequence of energy precipitation, we can work in at least three main areas of consciousness simultaneously: the new group of world servers, the United Nations and humanity as a whole who, for the first time in history, are beginning to demonstrate a will-to-synthesis.

We are a part of humanity; and the principle of unity must work out in terms of humanity as a whole. We are also part of the esoteric heart and the soul of the new group of world servers, in which all disciples and men of goodwill are united to serve the purposes of Hierarchy. While we can and should unite our thoughts and our energy with all active centres for good in the world, we also can and should include the United Nations as the group centre which at present is most responsive to the Law of Synthesis and most effective on a world scale in creating those practical conditions which can lead to world unity, stability and peace.

It has become fashionable these days to criticise and condemn the United Nations for not doing what many people have erroneously expected it to do, and for not living up to ideals and objectives sadly distorted and misinterpreted by the unthinking idealist. The United Nations is spoken of by many of its critics as if it were an independent, autonomous, supra-national entity capable of making decisions and taking action on its own authority without regard to the governmental authority of the member nations. This, of course, is a totally false idea. The United Nations, both through the General Assembly

and in the Security Council, can act only as the governments of its member nations permit, according to their own established policies. The Secretary-General can only act personally, or initiate United Nations action, when authorised to do so by the governments of member nations through their representatives. This method seems unduly limiting to many, particularly at times of crisis and danger. But it has the advantage of reflecting an essential spiritual principle, the principle of freedom, expressed in free will and free choice. Nations and their peoples must come, through their own decision, to accept combined action through the United Nations and for the common good even at the expense of some short-term disadvantage to themselves. According to the Tibetan, the "evils" resulting from fanatical sovereignty and nationalism must be eradicated by self-sacrifice before the nations of the world can unite in peace and freedom.

No Fault of The United Nations

The fact that we do not yet have a world united and at peace is, therefore, no fault of the United Nations as an organisation. As the Secretary-General and others have remarked to a deaf world, "the United Nations is as strong or as weak as its member nations make it"; or, in the epic words of the permanent representative of the United Kingdom to the United Nations, Lord Caradon, "There is nothing wrong with the United Nations—except its member nations!" And we might recall the Tibetan's remark that: "*Nations are the expression today of the massed self-centredness of a people and of their instinct to self-preservation.*"

Most criticism of the United Nations refers, of course, to the political areas of its work where differing national policies prevail. But behind the facade of difference and indifference, there is also emerging a genuine network of good international relationships and a working co-operation, which show up on the surface in the many shared programmes for world health, education, food, housing, communications, population, etc., etc. The Economic and Social Council has taken its place within the United Nations as one of the three most powerful and effective arms of its work. Initially the emphasis in the Council was on economic concerns; but today the

inter-dependence of economic and social affairs and the equal importance of social justice and social problems in all the nations of the world, is a recognised fact. More attention and more funds are now allocated to the social programmes recommended by the Economic and Social Council in which all member nations participate. The Human Rights Commission is one of the main areas of its work in implementing the Universal Declaration of Human Rights as an essential basis for world stability and peace.

It is quite clear that not only is the United Nations hierarchically inspired and open to group impression by the Avatar of Synthesis, but through its work to provide basic human rights and to encourage social reform, it is linked directly with one of the main areas of concern to the Christ as he reappears, the reorganisation of the social structure.

As member nations increasingly work together through the United Nations Specialised Agencies and Commissions in these vital areas of human life, new forms of trust, respect and co-operation are established which provide the foundation and a solid base for better political relationships and better outer forms of unity, justice and world stability. Out of these conditions, as fear and distrust recede before the experience of co-operative effort, and as nations accept the necessity for a little sacrifice in the interests of the greater good, peace on earth will eventually be born.

Criticism is bound to emerge as an inevitable fact of life among dis-united peoples. It increases as the effectiveness of the United Nations organisation and its potentiality for good increase, this is the working of the Law of Action and Reaction. We can all help to increase the effectiveness of United Nations action and to deflate the effects of criticism by our subjective thought and spiritual co-operation with the "direct line of spiritual descent" for the energies which inspire the United Nations. The idea behind it is hierarchically inspired and the outer formal working of the organisation all over the world will be strengthened as we think and speak justly, and by our intention to hold the channel open and clear so that the energy of synthesis may circulate. The intelligence and understanding of humanity are always

required to give right expression to a spiritual idea.

And humanity is acquiring the will-to-synthesis. Groups of nations are uniting for various purposes, some good, some selfish. Some are military blocs for mutual defence and protection; some political and economic; some are trade and tariff agreements; some are cultural. But the tendency to unite is there and the will-to-peace is becoming a ringing call to action all over the world. The time is not far distant when we shall all realise together that peace without unity is an anachronism, a contradiction in terms, and on the creation of human unity, depends not only world peace, but the actual survival of the human race.

The One Humanity

The era of the one humanity is indeed upon us. And "there are enough spiritually minded people in the world today to change world attitudes and to bring in the new spiritually creative period. Will these men and women of vision and good-will arise in their might in every nation and make their voices heard? Will they have the strength, the persistence and the courage to overcome defeatism, to break the chain of hampering theologies, political, social, economic and religious, and work for the good of all peoples? Will they overcome the forces arrayed against them through firm conviction of the stability and potentiality of the human spirit? Will they have faith in the intrinsic worth of humanity? Will they realise that the entire trend of the evolutionary process is sweeping them on to victory? The firm establishment of right human relations is already a determined part of divine purpose and nothing can arrest its eventual appearance. That appearance can, however, be hastened by right and selfless action." (*Problems of Humanity*, page 31)

We can usefully renew our commitment to the soul; to the soul of humanity and to the soul of the nation of which we are a part. This is necessary, not in order to protect our own national interests, but that right and selfless action may become a natural part of our national expression in contribution to world progress. It is up to the spiritually awake men and women in all the nations of the world to take the initiative, to define carefully for themselves what the national soul and the national destiny should contribute to

the evolutionary progress of humanity, and then to act, without prejudice or partisanship, to impress these soul principles on the national conscience. This is done in meditation, in clear directed thought, in the wise use of available opportunities to speak, write and to influence and, essentially, by the way we ourselves live out in daily life the principles in which we believe. This is the true service of the esotericist; in example and in action the principles of the Ageless Wisdom are taught and impressed on the minds of men.

Some of you may know of the Center for the Study of Democratic Institutions in Santa Barbara, California. California is, of course, the heart-land of the United States, erratic, unstable, glamourised, with emotional force and pure spiritual love all mixed up together, like most heart centres in the process of growth and transmutation. The Study Center in Santa Barbara is an educational centre aiming to illumine human problems and the institutions which govern and regulate human affairs, and to 'shed light on what ought to be done'. Ideas on every conceivable world and human problem are discussed daily by expert and experienced men and women, from every possible angle and point of view, followed in many cases by published reports and papers.

This is an established Center for "thinking in the heart" of a nation and to the heart of a problem, and its usefulness and influence are increasing. All men of vision, however, tend to be acutely aware of the gap between the ideal and its realisation; and the Study Center with its Directors and its staff is no exception. In a recent report on the Center, its President described it as "not a very good Center, but the only one there is". And he remarks that three questions are always asked about it: "What do you do? Why do you do it? And what are the practical effects of it?"

We could well apply these questions to the esoteric group as a whole, to the Arcane School, and individually to ourselves. What are we doing and why? Has our commitment to the work of Hierarchy become so urgent in our consciousness that our whole life pattern has changed to fit the needs of the Plan? Are we using in service the full benefits of the esoteric training we have accepted in a way that justifies all the time,

energy and loving care the Hierarchy has expended on our behalf? Do we fully realise how much remains to be done in the next few years by those whose consciousness is already open to the approaching radiation of the Christ? Without "attachment to the fruits of action" can we nevertheless identify the effects of the effort made by Hierarchy to force growth in their disciples that the Plan may be well served everywhere and men brought together in right relationship?

A Nobel Peace Prize winner, the late Father Dominique Pire, has said that to be a "man of peace" one must have found the centre of peace within oneself. The same applies to all human efforts to create unity in the world. Those who serve this objective must have reached that centre in themselves where unity already exists. How?

"The entire ashram is a unity held together by the magnetic interplay of the whole . . . It is service of the Plan which binds the seven ashrams, with their subsidiary ashrams, into the one great ashram." It is service of the Plan which unites groups linked with Hierarchy into one useable centre of service. It is service of the Plan which transcends all individual separateness and limitation so that fusion with the group may occur. Similarly, it is service of the Plan which opens up for each disciple the way into his innermost spiritual centre where the consciousness of unity exists; and it is service of the Plan which unites a disciple with the Master.

The method of communication between the ashram and the discipleship group is one of intuitive recognition and response, and a mental, telepathic *rapport* which develops and becomes reliable only as group objectives become merged with the Plan of Hierarchy.

Three Great Goals

Can we identify the Plan clearly and thereby eliminate our own limited ideas and our glamorous and illusions about it? The Plan for man which the Hierarchy serves, has three great goals, to illumine the mind; to reveal love; and to evoke the spiritual will. The immediate objectives of the Plan are defined as "the production of a subjective synthesis in humanity and of a telepathic *rapport* which will eventually annihilate time." This makes available to man all past knowledge and achievement, revealing the

true significance of the mind and making him "omnipresent". It then opens the door to the future.

Alice Bailey visioned the Arcane School as "a centre of love and light in the world". These divine aspects of the Plan manifest differently at different times as the group consciousness expands and becomes more responsive. Today, as a centre of light, the Arcane School should be capable of mental vision within the great ashram of Hierarchy, and of telepathic sensitivity to the details of the Master's Plan. As a centre of love, the School should be capable of giving form to the intuited requirements of Hierarchy, of implementing the Plan, and of establishing relationships.

A group centre of love is a centre of soul activity; the soul on its own plane manifests as love in action. Light perceives, therefore, and love implements. And the right use and direction of these divine faculties depends on a transcendence of group selfishness and a surrender of group will to the will of the Master, the Christ, at the heart centre of Hierarchy. United around the central theme of the Plan and its immediate objectives, the group centre can emit so clear a light, so inclusive a love and so dynamic a will-to-good, that practical effects will inevitably emerge in the creation of world and human unity through the daily activities of each one of us wherever we may be, anywhere in the world.

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Those Next Realisations

by M. E. Haselhurst

"It is the ability to arrive at an understanding of the next realisations which lie ahead of the human mind which marks the aspirant who stands at the threshold of accepted discipleship."

"It is the power. . . to see the immediate vision, and to grasp those concepts in which the mind must necessarily clothe it, which give a man the right to be a recognised worker with the Plan."

(A TREATISE ON WHITE MAGIC p. 582)

IN an age when man has successfully circled the moon, when an actual landing on it has moved from probability to near certainty, what are the next realisations ahead of the human mind? Not the conquest of space, for that is even now in process of accomplishment. Not knowledge concerning the Earth itself, or the ocean depths, or the ways in which men may live together in creative amity. These are researches already under way. They represent areas in which human knowledge has been extensively developed, even though the discovered principles may not be always or even usually rightly applied.

To isolate the next possible realisations ahead of the human mind it is necessary to turn one's back on the external universe, pressing instead into such esoteric knowledge as is available concerning the constitution of man and the worlds in which he functions.

In his book "*Changing Esoteric Values*", Foster Bailey points out that the, to us nameless, English Master is especially adept in effectively using etheric force which conditions mass relations. Since the factor common to most of the problems of humanity is precisely that of relationship, surely here lies an indication of at least one of the expansions of thought which it is of immediate urgency for human minds to achieve.

The Tibetan himself is even more explicit. He says:

"The time has come, when the fact that there is an energy body underlying the nervous system must be recognised by the world at large, and when the nature of the seven centres, their structure and location, should be grasped technically, and when the laws of their unfolding should be widely known." (*A Treatise on White Magic*, p. 595).

Whilst not setting the Tibetan teacher up as an oracle, or attempting to establish his words as a sort of modern Bible, it is still a fact that what he says carries significance, and that he uses words with precision and exactitude. It should consequently be noted that he does not speak of the next knowledge, or the next information, ahead of the human mind, but of the next recognitions and realisations. Why? Quite possibly because men already, using the mind both intelligently and with intuitive sensitivity, are aware of a great many things, the implications of which escape them.

If it be true that etheric consciousness is the next step ahead for the human race, and that the fourth or lowest ether is to be the next physical plane of consciousness, then it surely behoves those who are aware of the existence of an etheric body and who know something of its functions, to proclaim their knowledge from the house-tops. Science has penetrated matter to such an extent that the etheric concept would probably receive more general acceptance, meet with more general recognition, than is usually imagined.

In occult literature it is stated quite clearly that one of the principal present objectives of the elder brothers of the race, the Masters of the Wisdom is to stimulate, purify and co-ordinate the etheric body. This, it must be assumed, refers to the etheric body of the Earth, as well as the individual etheric vehicles which are composed of its substance. We are also told that the etheric consciousness is the next step ahead for the race, and that the etheric vehicle is the field of exploration immediately ahead of the modern scientist. This vehicle is also of importance to that growing band of people interested in extra-sensory perception, since the secret of safe and sound clairvoyance and clair-audience lies in the purification of the etheric body. How much is known about this so important etheric body, which is apparently one of mankind's bridges into the future?

To start with, the etheric body is actually a part of the physical body, and is frequently called the etheric double on account of its likeness to the dense physical form, which it approximates in shape, interpenetrating the denser vehicle, but extending beyond it for distances varying from a few to several inches.

The Etheric Body

The etheric body is composed of the four ethers which constitute the first subplanes, counting from above downward, of the physical plane. Through these ethers, lines of force are continually passing and re-passing, circulating and inter-penetrating, forming thereby the etheric centres (*chakras*) which will play a significant part in the next unfoldments of consciousness to be achieved by man. This process goes on despite the fact that human beings remain, for the most part, unaware of the passage of forces through the etheric body, only achieving some slight recognition of it when they recognise, and speak of, vitality or its lack.

The etheric is a substantial body, though invisible at this time to normal sight. There are, however, no separated organisms in it. It is simply a body of freely flowing force, which is a blend of two types of energy in varying quantities, dynamic energy and attractive or magnetic energy. It is the play of this force on matter that attracts to the

etheric body of all forms the needed physical atoms, and subsequently, using the power of will, drives them into certain activities. Here, again, lies a clue to recognitions which appear to be even now hovering on the rim of human consciousness. Sometimes it is referred to as the vital body; it is the vehicle of *prana*, and is sometimes called the body of golden light, though the Tibetan (the Master Djwhal Khul) says that it could more accurately be known as the flame-coloured vehicle. It is through the etheric body that all energies, irrespective of their source (ie. from the soul, from the sun, from a planet) flow into the physical vehicle, conditioning it and making it malleable for use by the soul. The etheric vehicle is starry in appearance and presents millions of bright points to the observer. These points enter into the hollow centres of the dense physical atoms, imbuing them with the vital force that sets them vibrating at a rate higher than that of the mineral of the Earth, which is not thus ensouled or accelerated.

The ethers of which the etheric body is built, starting from the lowest or most dense, are:

1. **CHEMICAL ETHER:** by means of the forces conveyed by this ether man is able to assimilate food and grow.
2. **LIFE ETHER:** by means of the forces conveyed by this ether man is able to propagate his species.
3. **LIGHT ETHER:** Forces conveyed by the light ether supply the dense body with heat, and work on the nervous system and the muscles.
4. **REFLECTING ETHER:** Energies conveyed by this ether are concerned with thought. This ether enables experience to be stored as memory.

What are the implications of this knowledge? To what realisations does it lead?

For one thing, rightly understood and applied, it would lead toward continuity of consciousness, which is stressed as a factor of importance in occult work and which implies the power to be fully aware of all happenings in all spheres and departments of man's being during the entire twenty-four hours of the day. At present the vast majority of mankind have no real awareness of existence during the hours of sleep. When it is understood that man possesses a 'double'

which is an almost exact replica of the physical body, but which has the supreme advantage of being divisible into two bodies during sleep, this situation will be entirely changed, and attention will be directed to the best means of fully using this subtle vehicle.

The division is a quite reasonable procedure. The two lower ethers, chemical and life, which are concerned with the purely animal functions of the body remain with the physical body during sleep and are responsible for the recuperative activities of the sleep period. The light and reflecting ethers are then fashioned into a vehicle capable of perception because of its connection with the sense centres of the dense body, and also capable of memory, because these two higher ethers are the medium of sense perception and memory. In this vehicle the soul (Ego) is able to be active during the sleep of the physical body, thus facilitating uninterrupted work on the physical plane, and making it possible for that work to be recalled to the waking consciousness. The soul works through the astral and mental bodies respectively when operating on those subtler planes.

The next period

It is interesting to note that in the next (Jupiter) period, man will function in his etheric body as he now does in the dense physical. This is almost certainly a recognition which lies relatively close to present-day humanity, since no development of nature is either sudden or spasmodic, but comes as a slow unfoldment gradually making the changed condition manifest. At that future time, the etheric body will have attained a much higher degree of efficiency than that possessed by the most highly organised dense body of today. Moreover, being a more pliable vehicle, the soul will be able to use it more effectively, more continuously and more creatively than is possible with the present dense vehicle. (*Rosicrucian Cosmo-Conception*, p. 242).

All these considerations make clear the importance of the etheric body. In the larger view, the vivification of the etheric is a planetary process, the individual etheric body. Man is one, not only with his fellowmen, but also with all forms in the world in which he func-

tions, through the planetary etheric substance, of which his own specialised etheric body is a part.

This has far-reaching consequences of which esoteric students have long been aware, but which must now become matters of *realised* importance. It may sound far-fetched and fantastic to say the spirit of the Earth, not the Planetary Logos, is being vivified, but when this is presented as a factual process, the mind must be set to grappling with its implications. This planetary vivification process is being carried forward in three ways.

1. By increasing the vibratory rate of the etheric atoms. This is a long, slow process, which is carried forward under the influence of the incoming seventh ray (Ceremonial Magic.)
2. By producing changes in the internal structure of the etheric atoms, bringing about the activity of another of the spirillae. This is accomplished by the play of certain astral forces on the planetary etheric body.
3. By the use, on the inner planes, by the Mahachohan, of one of the powerful talismans of the seventh ray.

The vitality aspect is shared by man with the animals and with all created forms; his capacity to move freely in a three-dimensional world is the outstanding achievement of that aspect.

The self-consciousness aspect is the prerogative of the human family. When all parts of man's nervous system, his endocrine system, and his centres, are co-ordinated and working in harmonious rhythm, then the highest aspect, the spiritual, makes its presence felt. The spiritual energy pours through man, the instrument of divine Life and the custodian of forces to be held and used for the other and lower kingdoms in nature. Here is factual information which needs urgently to be realised, since it relates to the redemptive process in all kingdoms.

Man has seven major centres situated in various parts of the etheric body, and having a varying number of petals. They also differ in colour, but it should be noted that, according to the Tibetan teacher, their colour is immaterial at present since the esoteric colours are widely different to the exoteric. Such information as is available might be summarised as follows:

1. BASE OF THE SPINE	4 petals	orange
2. SACRAL CENTRE	6 „	
3. SOLAR PLEXUS CENTRE	10 „	rose with green
4. HEART CENTRE	12 „	golden
5. THROAT CENTRE	16 „	silver blue
6. BETWEEN EYEBROWS (AJNA)	2 major petals each containing 48 small petals	half — rose and yellow „ — blue and purple
7. HEAD CENTRE	1000 petals	includes 12 major petals of white and gold

The relationships to be established between these centres, or the energy transfers to be effected, are:

- from 1 (base of spine) to 7 (head) — realisation and expression of soul,
- from 2 (sacral) to 5 (throat) — resulting in creative work in higher worlds,
- from 3 (solar plexus) to 4 (heart) — producing realisation of group consciousness and purpose,

with a final relationship between 6 (Ajna) and 7 (Head) which is established when soul and body are a functioning unity.

It is worthy of note that all these transfer-
ences, with their associated enlargements of
consciousness, stem in the first instance from
the commonplaces of character building,
clean living, controlled emotional reactions,
and right thinking.

Next Step To Be Taken

Reverting to the basic theme of “next
realisations,” the Tibetan Master states that
the elder brothers of the race are now busy
preparing people “for the next great step to
be taken” which will produce continuity of
consciousness. This, in turn, will do away
with all fear of death, and link the physical
and asral planes so closely that they will
constitute one plane.

“Just as at-one-ment has to be brought
about between the various aspects of man, so
a similar unification has to take place in
connection with the various aspects of the
planetary life. The planes have to be at-one-
ed as well as soul and body.”

(*A Treatise on White Magic*, p. 503).

This has already been largely accom-
plished between the etheric and dense
physical planes. Man functions therein with-
out conscious awareness of any difference.
As he becomes more focused on etheric
levels, more definitely aware of this subtler
region of the dual physical plane, he will
become also more capable of bringing about
a similar at-one-ing process between the
physical and the astral planes. When this
happens, men will realise, as distinct from
knowing, believing or affirming, that there is

no death, and that what now is generally
regarded as death, or an end, is merely a new
entrance the soul is making as a new act
unfolds in the unending cosmic drama. It is
toward this realisation, the real continuity
of consciousness, that disciples are enjoined
to strive.

Patanjali, the Indian sage, speaks of a
“rain cloud of knowable things” of which
the soul is consciously aware. When men
turn their attention to tapping this rain-
cloud, thereby precipitating upon earth some
of the “thoughts of God,” they are begin-
ning to realise the divine potential now latent
in mankind, and to act in such manner that
this latency becomes active and manifest.

The achievement of these recognitions and
realisations calls for new and clear *thinking*.
The rain-cloud of knowable things precipi-
tates first on the mental plane, a fact which
presents disciples and aspirants with a com-
pelling reason for the development of a
trained intellect. A pioneering attitude is also
required, a willingness to make the mind ex-
plore different possibilities, seek for new and
different expressions of the one eternal Truth.
Also there must be relationship, relationship
between that which is discovered by the
intellect and that which is revealed by the
intuition; relationship between awareness and
its expression in activity; relationship
between all kinds and conditions of men;
relationship between mankind and the
Hierarchy.

(Continued on page 113)

Conchsound in the Hills*

by Will Inman

Level Upon Level, I Will Be, We Shall Be

I have not been near the ocean nor along the shore of one of the great Eastern Sounds in some months. Yet, this morning, sitting in my friend's kitchen while she busies herself about the apartment, I find myself walking at the verge. Low swells move in across the surface and break at my feet. My shoes are gone. My feet are naked to the pulse of ocean as to the inner pulse of blood. Rhythm joins rhythm in the tread of my feet, and I listen to the music which speaks syllables repeated and repeated, chanted and forgotten, then remembered or, better, rediscovered fresh and primal. Such syllables are fraught with the pace of Being, but there are no words which can answer: always the pace is original, always the beat changes. 'I Will Be That I Will Be' sounds in the surf or in the conchshell's echoing from our heart or from the bush which burns but is not consumed. The place and the smell and the particular thrust of surf-change. But the Presence, that Primal Energy, moves forward before us and through us, is recognised and found instantly strange again, and now moves on to reaches that open beyond us.

The Hindus tell us that there are 108 elemental rhythms in the Om sound and that all rhythms that are, are variations of the Om. Yet the Om sound itself is the pitch of silence under the noise of things: hearing the Om, we experience even noise in its organic connections and even things as kin.

*Reprinted from *The News-Herald*, Franklin and Oil City, Pa. by permission of the author and the publisher.

I bend down and pick up a shell. It turns in my hand, curve upon curve, coil to a point, lip open to an outness. Its beginning implies an invisible point deeper in than zero, and its outer whorl infinesces in my eyes. So many times are we given the rhythm of the Signature of Being, 'I Will Be That I Will Be!'

Frank Lloyd Wright looked at a shell, a fragile small conch from the coast of Japan, felt his bloodpace increase with recognition, and from the outer shape of this shell created the inner design of the Guggenheim Museum of Art in New York.

Man constantly borrows the patterns of nature as practical for his mechanical uses. We use the spiral pattern in making phonograph records. The contact point of the needle plays against the winding, inscending coil of the disc. 'God forever moves and is forever still.' The tape recorder winds or unwinds its coil of tape on a rotating spool. The wheel of a car unwinds distance from around a central axis hub.

A phenomenon called 'pre-echo' sometimes occurs on a record disc. An unusually strong impression cut along the disc-lines shoves through and registers on the outside of the corresponding position on the tiny record-ridge. As the playing needle passes the outside of the heavily impressed ridge-line, it sensitively picks up the sound recorded there and transmits it: we hear a faint pre-echo of the music to come.

So is it in the human psyche. Though we experience ourselves usually as living in linear time, sometimes in moments of vulnerability or stress, we feel alarm, some warning, a dream, a joyous anticipation, a sudden flash of certainty. Who knows whether the coil of our lives, the full whorl-span of our natures, is played on in one given moving instant, though all our past and all our future be implicit and hiddenly present in every moment of our lives? Yet we have been affirmed, 'I Will Be That I Will Be,' the Eternal is not fixed in us in 'That I Will Be' but is both flexible and certain, resilient and destined. The oak is promised fully, to the last leaf, in its acorn, yet every weather and every flash of sun affects that trunk and that branch and that furthest greening leaf-tip.

Level by level we live, we explore, we unfold, we peel away, we move in, we open out to what we are and what we can be. We divide ourselves, though, sometimes into fragments, catch our energies in traps of dimension pitted against dimension, and thus we often thwart the life of the universe

within us. We hate our flesh. Or we suspect and mistrust our emotions. Or we are frightened by our intellect. We feel obligated and threatened by responsibilities we feel no real connection with. We try to prove ourselves by our parts.

The systems we live in together use our levels against us, within us, whether for special profit or *élite* power, until we do not belong to ourselves and our lives go forfeit.

Yet flesh is resonant with awareness. Consciousness resides potentially awake in every hair follicle. Our emotions can make living bridges between our flesh and our ideas and make us open to and in rhythmic throb-touch with one another.

I look at the empty shell, naked in my hand. Its creature is dead. But the sound of my own heart echoes to see when I hold the conchshell to my ear. My heart grows in a universe of rhythms. I look up at my friend, and her eyes overflow into mine with a certainty surer than words. In our single, joined free glance, Life affirms again in us both. I Will Be That I Will Be!

Those Next Realisations

(continued from page 111)

Sub-standing this work is the knowledge that "energies hitherto unable to penetrate deeper than the hierarchical substance and the levels of the higher mental plane, can now be successfully anchored on dense physical levels, or at least upon etheric levels."

When any of these recognitions are so intimately achieved as to become realisations, the 'new' truth breaks on the mind with almost blinding simplicity. It is not given to any man to know when or how this illumination will come to another mind. Hence the clear duty of all who are convinced of the essential truth of the Ageless Wisdom to speak out concerning their esoteric convictions; not proselytising, not

preaching a doctrine, but stating clearly the fundamentals of the Ageless Wisdom as they perceive them, stating it in words when occasion offers; but always and without ceasing stating it by the quality of their lives, which should demonstrate informed love in quiet, patient action.

The last word lies with the Tibetan, the Master Djwhal Khul: "It is for you to decide," he says, "what part you will play in the coming cycle, a cycle wherein the new ideas and ideals must be stressed, the wider plans must be understood, and the new vision for human living must be grasped and brought into being."

It is for us to decide what contribution we can make towards bringing into actuality humanity's next possible realisations.

Weaving in the Light

by E. M. Holt

*"Light is the Substance of Things Hoped For,
the Evidence of Things Not Seen"*

GLASS is, we are told, as old as the earth for it was, as masses of silica, fused by the action of the volcanic fires which built our continents. Technically, glass is not a true solid, but is sometimes termed a kind of fourth state of matter, a super-cooled liquid. This is because it is fused at a high temperature, yet when cooled does not crystallise, although it has strength and brittleness.

Today's glass is made with varying combinations of nearly all the 102 elements in the earth's surface. The chief substance is silica, a hard mineral found mostly as quartz in sand. Anyone who has ever let a handful of sand run slowly through his fingers is aware of the grains of clear translucent quartz which stand out from the impure particles, and when turned toward the sun sparkle and glisten with radiance. Because quartz does not easily melt, other ingredients such as lime, soda, lead or potash must be added to the mixture. Broken pieces of glass called "cullet" are also put into the melting pot to aid in the fusing of the raw materials.

Many similarities can be noted between the creative art of glass-making and that of weaving in the light. As we endeavour to work with the mechanism of consciousness we become aware of the myriads of thought-forms available, some coloured strongly by the past, but each with a potential for expansion into newer and more useful forms. The residue of the old must be burned in the fire of the heart to a white heat point that it may, through creative employment of forces and energies at hand, be made beautifully new. Thus is unveiled the hidden depths of light imprisoned within the forms. The Tibetan's teachings say that the future scientific alchemists will work with the positive electric life waiting within the many shapes, as well as the forms themselves. Christ makes available the potent life energies for speeding up human evolution. In *The Divine*

Milieu, Pierre Teilhard de Chardin describes the magical effect of the Christ aspect on the universe in these words :

"He will penetrate it as a ray of light does a crystal and with the help of great layers of creation, he will become for you universally tangible and active, very near and very distant at one and the same time."

The first ingredient used in glass-making is related to the earth. Next, fire, the active principle of heat, plays its part in the melting and fusion processes. The forms must always be worked on while too hot to be touched by the hands. The work is carried on around a heating furnace called a "glory hole." In glass-house humour it is supposed to be a vision of the state after death. During the shaping process the growing form may have to be returned to the searing heat many times in order to keep it pliable. Weavers in the light also consciously employ the way of fire. Complete and conscious fusion is brought about through the fires of mind, through the burning quality of the mind concentrated on the study of the antahkarana which evokes fiery responsive creation from the lower to the higher. Finally the group focuses in the head's clear light. We are told that fire will play an increasingly important part in all Earth's processes as the new age is inaugurated. Each man must learn the individual process of spiritual integration, the conscious merging of soul and substance.

Water also is necessary in glass making, and the glowing form is often thrust into a wooden mould or block and is rapidly manipulated therein while the wood is continually moistened by splashing it in a water trough. Symbolically this might well represent the doctrine of the heart which governs the working disciple as the soul in love acts on the crystallised and impressed forces within a body, an organ or a centre. Christ, the forerunner of the Aquarian Age, constantly emphasised that man needs the "water of life," and must himself become the man

bearing the pitcher and serving his fellowmen.

The Breath

The breath has great importance in both the creative arts of glass making and weaving in the light, and its use requires a special aptitude and skill, for it employs the principle of directed purpose. It is breath which energises the form that it may become a live medium. For the weaver breath is a symbol of the will. It fans the inner creative fires and implements intention until a certain point of equilibrium is reached and unity results. The factor which makes breath effective is thought, the intention and purpose behind it. All disciples in occultism are said to be working with ray one, the will aspect. Breath is needed for inspiration and the dynamic distribution and transmitting of life in individual and group endeavour.

In the book *5,000 Years of Glass* this observance is made: "Among my impressions of glass-men at work there is a silent epilogue of drama, something in the nature of a dance." This is true. As one watches the various workers, some swinging hot blobs of molten glass on long rods, others moving swiftly and silently between the fiery furnaces as they skilfully manipulate their particular implements it is indeed like some ancient religious ritual around a fire-god. It brings to mind that the antahkarana of the Planetary Logos is said to be part of Path IV, the path to Sirius, and its method is described as "duplex rotary motion and rhythmic dancing on the square." Some of the gospels relate the story of the Master Jesus telling his disciples that "the men of this generation" are like to "children in the market-place (a square) calling to each other, 'We have piped unto you and ye have not danced . . .'" The Old Testament also refers to "treasures of sand where we as little children played." St. John of the Cross likewise says that Jesus, just before the crucifixion, instructs his disciples to perform the Round Dance with him. Our new age teachings of approach to spiritual reality have rhythmic rituals of meditation such as the following of the lunar cycle's inner planetary rhythm with the full moon meditation when, in group form, contact can be made with the spiritual Hierarchy of the planet. The three major festivals

of Easter, Wesak and Goodwill are fixed to coincide with the moon and the zodiac, and are important times for spiritual effort by weavers in the light. The soul ever controls its instrument through regular rhythm and under law.

In both glass-making and weaving in the light we have a group effort so that it is important for both operations that there is correct technique and a careful following of the rules. There must be a close relationship within the group and a oneness of purpose which allows no selfish intent. Goodwill, understanding, and co-operation are necessary for successful performance and results. The status of the individual worker as well as each small group within the whole may vary, but all are needed in the working out of the plan, from the lowly apprentice to the master craftsman. Each renders his service along his peculiar and specified line and together produce a synthetic whole which can distribute and transmit as a group soul. Through service training is received and increasing accomplishment developed in the creation of better social, political, religious and economic forms.

Transmutation is the power to change through the application of heat. Esoterically speaking, it is the passage across from one state of being to another through the agency of fire. In the process of accomplishment it is called radiation. Alchemically the making of glass has always been considered as mysterious as is the psychic quality of transmutative power relating to the trial of the soul by fire. However, the worker in the magical work of the soul knows that the forms of nature, their processes and powers must not prevent his searching for the mystery behind the form. He realises that life lies beneath the many shapes, and that he must use forms which do not hide, but which will permit the nature of the Self to penetrate the veils of life, revealing the radiance of God. This will aid our Planetary Logos to arrive at his goal and purpose.

The Glass Centre

At the glass centre teams of from three to eight men work together, each around its own re-heating unit. The "teaser" regulates the fires and tends the loading of the batch into the furnace. The "gatherer" begins the

process by taking exactly the required amount of hot glass from the furnace on a tubular iron blowpipe. The circular tube is said to be the strongest form of metal. It is said that some day the etheric body of our planet will be made up of circles. The gatherer, as he blows the pipe, rotates it rapidly to make a preliminary form. He may roll or *marver* it on a metal table to help shape it, or mould it in a wooden block. The term "gatherer" reminds us that the disciple in service gathers what he needs for the helping of his fellowmen from the three vehicles of expression, physical, astral and mental, and centres this in the head in one-pointed consciousness. For the weaver in the light the radiant way of the antahkarana is like a linking pipe-line over which the fiery breath can travel from the Triad. We are told that

"in the many strands of light woven by the aspirants, disciples and initiates of the world we can see the group antahkarana gradually appearing: that whereby humanity as a whole will be able to abstract itself from matter and form by creating from it better forms."

The group can fuse vertical purpose (action) with the horizontal line of consciousness (plan) and "standing thus, revolve."

After the preliminary form is blown the gatherer passes it to the "servitor" who continues to keep the expanding form in motion. This action and periodic trips to the furnace for re-heating keep the shape from sagging as it is being worked toward its final form. This culminating work is in charge of the Master Craftsman who is the overseer of the entire project. He is known as the "Gaffer." Strangely, this word comes from the root "gaffe" and relates to fish hooks and spurs. It is his responsibility to make the form comply with the pattern set up. He sits in a chair with big level arms that allow him to rotate the pipe with one hand while blowing it, and to work at shaping the form with the other hand. A helper called the "bit-gatherer" brings him new gathers of hot glass from time to time which may be used for component parts. The Gaffer must judge how the glass will flow or fall into place properly. He checks with callipers and rule to be sure that the form meets the requirements of the blueprint on the blower's bench. As he controls the way the glass will break or bend, his apprentices stand nearby to pass him the needed tools for his use. When

it has finally reached the master's standards it is transferred by one called the "stick-up boy" to a solid metal rod or "pontil." A "carry-in boy" helps by grasping the piece in an asbestos covered pronged fork while the Master Craftsman with shears or a sharp tap cracks off the finished form. It then goes to the "leer," a long tunnel whose floor is a continuously moving belt, slowly transporting the piece into gradual lowering temperatures until it is safely cooled without breaking. This annealing process removes stress and strains that the form may be beautified by polishing, engraving, or other types of decoration.

Tireless Servant

Glass has been called the Tireless Servant and Shining Companion of man. Occultly clear glass is a synonym for gold. It has many qualities and uses. It can conduct and also stop electricity. It has great strength and can be further strengthened by the addition of chemicals. It can transmit heat, yet shield from radiation. It is flexible, yet easily shattered. Optical glass bends light the way it wants it to go. Glass has chemical durability and is a highly efficient electrical insulator. Although a poor conductor of heat, it allows heat radiation to pass through it. Most glass is transparent to the whole spectrum of visible light; it also transmits light without noticeably reducing its intensity.

In the lighted interplay of thought woven by those working in light energy as dedicated servers for the common good, ideas of many kinds will inspire and stimulate others, so raising the consciousness of man, that greater light and love may manifest in the world. As the group soul, fused in the Hierarchy, externalises the Plan a new rhythm will be established which will transmute the crystallisations of the past into new and more useful and transparent forms. We cannot as yet understand the mysteries of the final liberating processes, but we have read of the coming Avatar whose characteristics will embody a large measure of wisdom and love, plus a materialising power. Some day we shall know the necessity for the multiplicity of forms under the Law of Sacrifice as the Whole moves together toward higher synthesis, a synthesis which holds all within a circle of divine Love.

There is inborn in human history a love of liberty, for liberty man's mind is convinced that it was made, and this love can by no means be driven out: so that, whenever and by whatever means it feels that it is being hemmed in and impeded, it cannot but seek a way out and declare its own liberty. Inevitably resistance, opposition, rebellion follow whenever force becomes an element in the government of men.

(J. A. COMENIUS, 1668)

Part 1

The Roots of Present Student Unrest*

by Jacques Bousquet

OVER the last two centuries, the young, considered as a specific age group, have been constantly acquiring more and more importance and independence. This new significance of youth was clearly reflected in the entire Romantic movement, and from the end of the eighteenth century onwards many references can be found to youth as a force for renewal. More specifically, educationalists, from Rousseau to the theoreticians of the new school, have tended to make youth the centre and agents of education.

From Boy Scouts to Teddy Boys

In the last years of the nineteenth century, this revolution was crystallised in institutions such as the "School Republics" in the United States of America and the early youth movements, such as the Boy Scouts and the Wandervögel. It took firm root between world wars I and II; this was the period when the International Bureau of Education launched the Iena Plan, which attempted to establish a genuine tradition of teaching by older children in single-teacher primary schools; this was also the time when experiments were tried out in certain Czechoslovak secondary schools, where the pupils were responsible for the management of their own establishments: above all, it was the flourishing period of youth organisations.

In 1945, these fell into the same disrepute as the totalitarian régimes with which the most typical of them had been associated.

But the use to which these youth movements were at one time put should not blind us to their importance. Young people had grown accustomed to living together, organising themselves, running their own affairs and asserting their claims. However questionable it might be in many respects, a mystique of youth had been created. When the totalitarian youth movements disappeared, they were not replaced by new associations. But the young were still there and were less and less willing to occupy the place on the fringe of society to which they had been relegated.

Between 1950 and 1960, adults were much concerned with the phenomenon of juvenile delinquency, which was supposed to stem from all kinds of secondary causes (housing conditions, the influence of films and popular literature, the weakening of family bonds); but no one thought to see the phenomenon as a symptom of the basic anxiety of an entire age group. By spotlighting the extreme case of "delinquent" youth, the youth problem as a whole was overlooked. The appearance on the scene of the "teddy boys," however, showed that the rebelliousness had become "endemic." The "hippy" phenomenon, though less aggressive, was in fact of greater significance, and revealed that a section of youth had rejected the "consumer society" in all its forms, cultural and moral, as well as political or economical. The student revolt is clearly only the most recent of these phenomena and, if we isolate it from its historical context, we are unlikely to find any real solution to it.

*Reprinted from UNESCO FEATURES.

Numbers and Prestige

The attention accorded to young people and their growing importance and independence seem to be closely linked to the development of an industrial society, first in Europe, and later throughout the world. It is natural that in a rapidly changing society the gap between the generations should widen. The population factor has recently added to this acceleration of cultural change. The young today are not only proportionately more numerous than they were twenty years ago, they also play a far larger part in the economy of the consumer society, as must be plain to anyone who looks at commercial advertisements. Above all, youth has enhanced prestige: culturally, it represents an enviable state to which we cling as long as we possibly can, and which has our sympathy. Thus, the main body of youth as such is reinforced by a host of sympathisers.

In the attack launched by the young against adult society, students form the general staff and the shock troops. Their rebellion is therefore not an isolated phenomenon; it is an example, and a particularly striking symptom, of the anxiety felt by young people in regard to a society which seems incapable of properly integrating them. The student revolt in the universities shows a certain basic unity, even though it takes widely different and sometimes contradictory forms. On the one hand, the students want to be recognised as a broadly independent social group, on the other, they oppose, either violently or peaceably, a society and a culture, which rightly or wrongly, they consider to be absurd.

Wholesale Rejection of Middle-Class Values

The small intellectual groups which in many countries set the style for the student movement tend to develop an international youth culture in the fields of art, ideology and morals, in complete contrast to adult culture. They not only question academic culture which they regard as completely out-of-date, but also the avant-garde culture of adults. Established writers, thinkers and artists find scant favour in their eyes; plays considered by the "bourgeois" public as offensive are in turn denounced by the young as bourgeois. And it is characteristic that

while students are perfectly familiar with avant-garde adult culture propagated by publicity media, commercial or otherwise, educated adults are generally out of touch with the culture of the young. The "Living Theatre" or the poetry of the "beat generation," for instance, were typically youthful phenomena; at the ideological level H. Fromm, W. Reich and H. Marcuse, who have long ranked among the intellectual mentors of rebellious youth were, until recently, practically unknown to the non-specialist adult public. Finally, we may note that, for the young, culture no longer means a sort of literary and artistic embellishment of our lives; it is a way of life. It is here, perhaps, that the sharpest clashes occur, particularly over the ethics of work and "success," rules of sexual behaviour, and patterns of human relationships.

Students are, therefore, challenging the whole fabric of present-day society; they do not limit their demand to a few minor reforms, but call for a radical transformation. They share, with considerable theoretical or practical variants, a number of common ideas: distaste for the cheap glitter of a commercial society which leads to alienation in the sociological and psychiatric senses of the word, questioning of a university education which aims at turning students into the future leaders of this alienated society, desire to give free rein to their imagination and instincts in spite of all "repressions," refusal to separate work and leisure, and rejection of consumer culture.

Needless to say, these ideas first breed among tiny minorities in industrially developed countries, and under ordinary circumstances, most students know nothing about them, or, if they hear of them reject them. However, in times of demonstrations and clashes with the authorities, they appear to be very quickly accepted. The conclusion would seem to be that these extremist ideas reflect the innermost preoccupations of young people as a whole. Even though the avant-garde groups do not always provide practical solutions that are ultimately acceptable to the majority, they do often put forward an ideological programme which excites keen interest among all students.

(continued on page 120)

A SPIRITUAL SUMMIT CONFERENCE

BEACON readers will be familiar with the proposal to build a Temple of Understanding in Washington, D.C. The purpose of the organisation is: "To construct in the Washington, D.C. area a building symbolising understanding among the world's great religions and dedicated to education concerning them." The religions to be represented are Hindu, Buddhist, Islamic, Christian, Judaic and Confucian. Land has already been purchased for the Temple on the banks of the Potomac and funds are now being raised to provide for the building itself.

In October last year, under the auspices of the Temple of Understanding, a "Spiritual Summit Conference" took place in Calcutta bringing together for five days of close consultation spiritual leaders of ten world religions. Meeting with them was a panel of distinguished scholars; youth representatives and members and friends of the Temple of Understanding.

As a result of the work done at this conference, a brief report in the form of "a message to participants and supporters" has been issued, with a copy of the Declaration unanimously adopted by the delegates to the conference. We reprint the Declaration in full, in the setting of these words quoted from the covering message:

"The Conference cogently reflected the urgency of man's need for something higher and more satisfactory to his spirit than his earth-bound self. If we might be permitted to summarise the conference findings in a single expression it would be something like this: In the last analysis and the first, from the beginning of life to the end, there is nothing so important as the human spirit and its relation to the greater Spirit that is a part of all of us.

Such an acknowledgment, we seemed to be saying at Calcutta, does not by any means exclude the material world. It is perfectly possible to engage actively in a materially productive life and at the same time to aspire to the highest spiritually, because the spirit and the material world are parts of the same whole."

The Spiritual Summit Conference—

A Declaration

- I. "We, members of the world's religious faiths, with their two-and-a-half billion adherents, assembled in the first Spiritual Summit Conference, under the auspices of the Temple of Understanding, having here demonstrated that inter-religious communication is possible and fruitful, see these factors as significant for the present and for the emerging world of tomorrow.

We see that science, technology, political and industrial forces, with all their powers, have so far not been able, either alone, or in combined effort, to produce the kind of world that all men desire.

We believe it is time for all peoples and nations, including the leaders of our major secular institutions, to recognise the relevance of the world's religions to the fate of man in the present century.

It is our judgment that the religions themselves must now actively seek increased communication with one another and together speak to our total human community and assist in creating the conditions for the better world. The prejudices and misunderstandings that have stood between us in the past must give way to a climate of understanding and co-operation.

- II. Therefore, we challenge the leaders of the several world faiths to take creative initiative in forming a strong international, inter-religious world body. We recognise that the development of such an instrument will require the elevated thought, prayer, study, patience, firm vision and conciliation of many dedicated men and women. But this Summit Conference sees such a Council as a necessity in this 20th Century. We are aware of developments of inter-religious com-

munication, as in Ceylon, Japan and other nations. We are convinced that such fine steps should now be developed on a world-wide scale.

As a move toward this end we instruct The Temple of Understanding to consult with the leaders of the several world religions, looking to the calling of another Summit Conference in 1969 to weigh the desirability of creating such an inter-religious world body. The intention is that authorised representatives of the several world religions shall be present as delegates.

We further recommend that all delegates, leaders and participants in this 1968 Summit Conference receive progress reports.

Further, as a more immediate step, it is our mandate that the Temple of Understanding implement the guide-lines for inter-religious communication, namely: The Academic Community; The Family of Nations; The Private Corporations and Foundations; The Centres of Spirituality

and Monasticism; International Youth Organisations; The Communications Media; and that it create pools of information on the world religions and develop facilities to create materials for the mass media."

Those interested to receive further information about the Temple of Understanding or the Summit Conference proposed for 1969 should write to :

THE TEMPLE OF UNDERSTANDING, INC., 1826 "R" STREET, WASHINGTON, D.C., USA, 20009.

Beacon readers will also be interested to know that a report on the Temple of Understanding and the Spiritual Summit Conference was made on the floor of the United States Senate by Senator Tydings of Maryland on February 28th. This report, which includes extracts from some of the addresses made at the Conference and the text of the Declaration, is printed in the Congressional Record for that date.

M.B.

The Roots of Present Student Unrest

(continued from page 118)

Seeing the Young as They Really Are

It is probably on this point that the authorities, educators and adults in general fall into serious errors of judgment. They readily admit that problems do exist, but they are reluctant to allow the young themselves to pose these problems. Here, as in all other educational matters, they claim to know better: they themselves would like to pinpoint youth's problems and to reduce them to what they would like them to be, to something which would be comprehensible and acceptable to them.

The same story is repeated in one country after another: when disturbances arise, a handful of agitators or ringleaders are singled out and carefully dissociated from the "vast majority of students," who are said to be "reasonable," meaning here that

their thoughts and those of adults are basically on the same wave-length. This so-called reasonable majority soon makes common cause with the ringleaders and unrest grows; the adults resort in turn to force and old-fashioned manoeuvring. It is an historical fact that repression never seems to have succeeded in providing a lasting solution to student problems. But manoeuvring, when it comes to education, is no better: it ends by creating mutual misunderstanding, increasing opposition, confusing the issue and therefore postponing a real solution. If there is one sphere in which it is impossible to cheat with impunity, it is certainly that of education.

Perhaps the first step towards the solution of the student problem should be for adults to stop and think about their own attitudes, their secret fears, and their inhibitions in their dealings with the younger generation, and so come to see, if not to accept, the young as they really are, and not as they, the adults, would like them to be.

The Mythic Elements*

The ideal myth is one that illuminates the present but cannot be consumed by public demonstration.

MYTHS provide human beings with symmetries of meaning which are felt to be true and divined to be necessary, but seldom grasped in sharp, applicable focus. Prometheus is still in chains; we hardly move around without hearing the links rattle. Yet some day he will be unbound: the promise comes from a source higher than Olympus, and we believe it. So mythic prophecy lightens our burdens. The millennium will surely dawn; the golden age has a presence in all useful dreams of history, and no man survives for long without some idealising claim upon the future, even though it be only of a little white house in the country, with a few chickens scratching inside a friendly picket fence.

The practical act needs this balance, a connection with some sort of vision. Take away the vision and action loses measure, for then the vision, being denied, pours its unused energies into some insatiable drive for "progress." A life without vision invokes only angry, hostile gods.

How does a man begin to realise that he has become a prodigal son, except by mythic whisperings? Sooner or later, these whisperings are heard. The world doesn't generate them, although it sometimes seems to. They are not independent phenomena. They don't come, by common report, from wherever we happen to look when we lift up our eyes. A myth, it seems, can come from almost anywhere, anywhere, that is, that we can identify substances and figures and movements which reflect the mythic longing in ourselves. So the language of myth changes with the regions inspected by eyes filled with longing.

It is the temptation and sometimes the sin of learned men to engage in shallow manipu-

lation of the symbols of which myths are constituted. This one, a scholar may say, has meanings imagined from fear. Or a political leader, subject to similar temptations, may see that he can draw on the power-potentials of unutterable hope by recalling that Christ was born in a stable.

But men *have* to make use of symbols; they can't help it. Indeed they cannot, and the danger lies in doing it for them. Since myth is a key to meaning and therefore the invitation to action, often irreversible action, great responsibility settles on the shoulders of anyone who thinks himself competent to devise myths for human belief. For one of the things myths intimate, however ambiguously, is the locus of power. They also hint at the garb of righteousness. When you put power and righteousness together, and subtract the ambiguity, then myth enters history like a ruthless invader, a jealous Jehovah or an offended Zeus. Animated by partisan myths, men make it clear that they know how to put things right. They set out to *finish* things before the time for finishing has arrived. Only in drama, which is conscious representation of the workings of myths, do we encounter instruction, outside of history, in the misapplications of righteousness and power. One thinks of the slack-jawed remorse of the men lined up at the bar in *The Oxbow Incident*. They had defended the rights and dignities of free men, according to tradition. Pitiless as nature, they had imposed the penalty of theft. But their guiding myth was incomplete. It had not warned them against misleading appearances and the intoxications of power. Then they learned that there had been no theft.

Manifestly, we are into something so fundamental that even the most comprehensive definitions are inadequate. Myths are

*Reprinted from MANAS, October 23, 1968.

everywhere. The poet's reverie is his private myth, and he is very careful in exposing it, since even a slight allusion may turn into some unwanted doctrine, some easy dogma about the nature of things. Cherishing the multiple promise of ambiguity, and also its protections, he will often refuse to tell you what he intended. Make of it what you will, he says. For himself, he knows and he doesn't. An honest man will not claim to have deliberated Aeolian scores, nor will he afterward set words to sounds which ought to have an independent meaning.

Never Iron Out Mysteries

The instinct of the artist is never to iron out mysteries, but only to give them appropriate order. For the man who obliterates the presence of mystery commits an intolerable offence against both his fellows and his art. He is saying, in effect, that other men lack the competence to discern hidden meanings. Oh, these men who justify their Vulgate by a democracy of unstriving, a scripture of the obvious!

On the other hand, what is schooling but a modelling by teachers of the unravelling of mysteries? In manageable stages. The practice of science, that is, is unravelling them, while the humanities order them. Science is the dispelling of ambiguity where ambiguity is unnecessary and a distraction. It is the reduction, you could say, of unimportant myths in order to free human attention for the important ones. It devises spinning wheels.

But already, we see, we risk infinite regress into paradox. For myths have or may conceal many dimensions. The Newtonian cosmos is that *aspect* of the whole, great Cosmos which can be reduced to an unambiguous world-machine. Obviously, the Cosmos has other aspects, and these may be neglected as we pursue the wonders seen and done, with others yet to be done, by our unambiguous science of the world-machine. So any little equation, neatly solved, is both a truth and a lie, or can be, depending upon whether you use it or read it. The solution is a small truth, but the claim of what has been solved may be a thumping lie. Even within science itself this analysis holds.

Such problems inhabit every explanation men make to one another, on any subject, a situation which awards extraordinary virtue to the myths which are inaccessible to familiar techniques of proof. A proved myth always belongs to the past. It is truth by reduction.

The ideal myth, then, is one that illuminates the present but cannot be consumed by public demonstrations. It is like a rainbow which, if too much talked about, appears in another part of the sky.

The field of a familiar myth is staked out by cultural inheritance. Revolutions always proclaim a new field, and so take time. Men must learn to feel at home in the new field. And in the movement of men's minds from one field to another, during the interval of unattached liberation between them, strange and wonderful things may happen. A few men try to imagine myths with chameleon potentialities which change without changing; which require no great cruelties against those who cannot see the new colours coming into view. This is nothing more nor less than the restoration of ambiguity, which makes it possible to say to the stalwart and confident that the new myth isn't quite what they think it is. Such men give a Blakean attention to what is soft-pedalled by the new myth. A swing of the pendulum, they propose, is not something that happens only once, nor always in the same direction. But their voices are usually silenced by the roar of progress. Men tramping to meet destiny hear mainly a martial strain. The flowers beneath their feet are not saved. Other fragilities, too, are swept into apocalyptic chapters of future history.

Who has a myth that can reconcile love and justice, tenderness and strength? We cleave to these often opposite (in practice) considerations in terms of their pure abstractions, their shooting, parabolic curves. We could not know them unapprehensively save in splendid, incomparable isolation. And so they spur our history along, with only a change of names—Manifest Destiny, a World Safe for Democracy, and now perhaps, Black Power. There is truth in all these mythic elements, but who is ready, ever, to estimate the cost of their imperial triumph? Or to anticipate the accounts to be settled when their extremes meet in inner space?

Is there a myth for ordering other myths? To maintain their symmetry? That will not drain away their ambiguity into some new sewer of power and submission?

There may be such a master myth, but in times like these it can, if it exists, only be repeated mouth to ear. Or in some hardly audible counterpart, perhaps by a poetic code. Could such tendrils of imagining ever grow into consensus?

The point is, all men seek these balancing mythic elements. Every public myth, as it wears into commonplace acceptance, requires private corrections. And if we could bring these equilibrating processes into some quiet theatre of common reflection, they could be encouraged, not organised and directed, but encouraged.

Patience and Refusal to Judge

But how would we distinguish between people who are secretly pressing bias and the ones who are learning, mainly, to respect the promise of their imagination? Well, it would not be possible to tell, a lot of the time. And it might be best not to be able to tell. For if we could, the temptation to straighten other people out might be too great to resist. There may even be suitable and necessary forms of ignorance, giving development exercise to the virtue of patience, patience and the refusal to judge.

We can't settle these matters. We can affect such situations only indirectly, through attitude. Growth-processes do not respond to tinkering and manipulation, which are for machines. Growth needs time and space, some nourishment, a hands-off policy, and the exemplary presence of other living things.

Once we had instruction from the stars, in a sort of astrology of being. We learned from the response and the turbulence of nature. We saw the endless alternations in the natural world and found ways to ride along with them, to go when they go and stop when they stop. The world was rich in analogues and human life was understood to have a contrapuntal relation to the themes of natural being. Both were destiny-seeking, and men wove tapestries of mythic meaning in and around them. Would it be good to restore such relations between man and nature?

The testimony regarding this question is

not very controversial. But great distances now separate us from the world of nature. Its field has become a void containing rude, mechanical operations. The new myths permit no dialogue with the world. They are written in strawboss language, the formulas all in the imperative mood. People who think stones are only for standing on or throwing have lost contact with the graces of nature, within and without.

Yet we are still men. Every man is still an instance, however withdrawn or self-mutilated, of the mythic dimension. He still has an inner sky where Apollo might on invitation disport himself, and inner caverns where Pluto still rules, although, like Proteus, changing his form and potency with the fashions of depth analysis. How should we establish the value-levels and symbolise the dynamics of a new mythology?

Was recourse to the Oracle of Delphi the outcome of a controlled experiment or only an exercise in gullibility? What shall we say to people who ask why it is that both Napoleons and Buddhas walk the earth? Can men really embody abstractions and thereby give instruction in them? Why should we be shy about asking such questions?

The camp-followers of history also need explanation. Hegel cared little for camp-followers; he said practically nothing about individuals. But Buddha cared as much for them as anyone, and his mythology had no dust-bins for unimpressive and neglected souls. Why is the ethical canon without authority in modern theories of knowledge?

Is life a drama in which only the featured players are real? Camus replied to this question with a myth of antiheroes, an intermediate refutation. Then the sudden appearance on the scene of a host of more energetic "strangers" who will not be camp-followers and whose world allows no space to camps, no rôle to Mars—is this a spontaneous mythic correction? What does it mean?

That Whirl is King, having kicked out Zeus? Or that legend of Prometheus is getting around? Well, his shackles are still formidable, and Zeus knows other tricks of control.

The old myths seek new incarnation while their inadequate copies and edited versions are torn to pieces by iconoclasts. Who re-

leased to Nechayev the Hammer of Thor? So there is once again a War in Heaven and the terror of changeling myths seeps into our lives. Are the Pied Pipers of the time shaping up a generation of men without countries, people with no roots in the earth, or will these wanderers actually be able to homestead on a more transcendental terrain?

Growing on Himself

But a man can, without being sure of anything else, walk around and do his necessary things, carrying in his mind the tentative myth that he is growing for himself. Whatever he must do, there is a mythic clement potential in him, and it can give his action larger meaning. He can always work on this. He will use his myth, even if he doesn't work on it, but if he doesn't work on it, he will experience unnecessary and inexplicable pain. And then, as we know, he may begin to devise a myth with scapegoats in it. The most terrible and destructive angers of history have this origin.

Private myth-making is the only gyroscopic principle available to men who want to remain individuals, these days. Its necessity is a sign of the times. Nor is the practice so very hard to teach. A man who likes a little self-reference, who consults the growing organism of his myth, before he says what he thinks has an effect on other men. They notice that he has something in reserve. And he notices that his myth grows only from private consultation. Some say we need a Dr. Spock for the care and nourishment of infant myths, yet it is simple enough to help them grow. One need only to stop and reflect, to refuse to be swept *anywhere* by an external force, and to learn that bending with the wind is not the same as having no roots. Conforming to necessity is not the same as abandoning the options we have because of a high wind or hurricane warnings. Some space always remains between alternatives, so long as we remain human. The man who won't look for the space declines to be human. It must be admitted, however, that finding it sometimes seems only a passage from death-camp to existentialism.

Yet space of this sort is always a human creation. It exists through our myths. It is a space which widens from a stretching imagination and narrows when we say we have

no choice. A man's myth becomes his self-fulfilling prophecy, inevitably subject to the blandishments and delays of time. A good myth helps to balance out these frustrations, while nature, when she is in good shape, brings harmonising occupations and preoccupations.

One man says; "Oh, what a wide land, with so much solitariness in it!" Another thinks; "I am *alone*." The private myth gives polarity to intention. The polarity creates a field, and the field becomes space for action.

We are born into a finite world from which much ambiguity has already been removed for our practical benefit and survival. The baby gets fed. The floor is solid, the roof sound. The milk is the right temperature. Yet the nurture of a child is still filled with mystery. Science does not collapse the dimensions within dimensions seen in a baby's eyes. The tissues of a baby's face reflect an inner, mobile intelligence. A waving arm declares flight. The baby's cry is an invocation of power, and it *works*. It works because someone hears. Human life is a continuous conjuration. There are responses to necessity and responses to vision, and human beings are always making both, while the secret of human becoming lies in distinguishing between the two. Myths provide the sort of objectivity we need for doing it.

Interdependent Variables

The parameters of vision and the parameters of necessity are interdependent variables, within the slowly changing continuum of matter, space, and time. When vision lags, necessity grows. It can grow out of all proportion. It is *necessary*, we say, to spend most of our money on war. It is *necessary* to keep what's left of our money in banks and vaults, and have it watched by men with guns. Myth turned against itself is myth which stereotypes and then ignores the strength potential in vision. Vision's last resource is the subjective monument of martyrdom.

Why are some men able to live more by vision than by necessity? They don't oppose the necessity of other men, but only its intolerable exaggerations, and only when

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The Whole Man

by Marguerite Spencer

The Greater Whole is Being itself

IN his collection of essays, *On Not Leaving It To The Snake*, Harvey Cox makes the point that Eve's original sin was not that of eating the apple nor of giving it to Adam to taste, but of listening to the serpent and taking his advice, thus abrogating her power over one of the animals.

Ever since the fall, mankind has lived up to less than his highest possibilities, has used less than his whole power.

The personality has many facets which are shown or drawn out in part only, according to circumstances and the relationship between the unit and any particular contact it may be making. A line of least resistance is taken and the individual acts according to the impression he wishes to make, or as he feels he is expected to behave. The sum of all these facets adds up to a reflection of the soul which is not only whole in itself, but one with the Christ, and with him a Son of God and brother to all other Sons of God.

By focusing on these multiple facets as light from the soul, motivated by the love of a pure heart, man can act as a creator in thought substance. This is the main purpose for which he serves his apprenticeship in the three-fold manifested world. His activity may be likened to the efforts of a surf-rider who does not allow himself to be buffeted between surging sea and surf-board either by premature thrust or by tardy release. He gathers his energies to a high point of physical tension and synchronises his plunge with the loosening of the pent up energy of the wave as it curls over and breaks. The rider can then relax and is carried effortlessly to the shore where the wave foams quietly to its turning point. An exhilarating experience as are all at-one-ments.

How much more stimulating is the synchronisation of thought with the high cosmic energies. The point of tension is built up and the unit waits in an attitude of alert expectancy for the psychological moment, pushing the mind ever onwards, straining the ring-pass-not to its farthest limit. He does not

wait unprepared and supine for the energies to engulf and swamp his consciousness, for then he will surely be left dazed and bewildered. He is, on the contrary, ready for the moment of at-one-ing and his thoughts are then clear and constructive. He is a creator working, however humbly, in tune with the Great Creator.

Creative effort is even more effective if carried out by a group which works to a large degree by the telepathic rapport of the individuals. Each one of them is drawn into the group by similarity of vibration. This vibration is then modified by the vibration of the group, since "one of the main uses of group work is the effect of group vibration upon individual vibration."

We have been warned that: "Unselfish individuals are not very rare. Unselfish groups are very rare." In searching for ways to convert a group of unselfish individuals into an unselfish group, to transform the love of family and friends into the dispassionate, fully inclusive love, we might apply an injunction given in another context: "... a disciple's service is first to the group's planned work; second to those whom the group serves; third to those who serve the group." The narrow love of near ones and dear ones is often little more than self-love, gratifying the giver's need to be needed rather than filling the needs of the recipient. For the donor this can end in the glamour of self-sacrifice, which becomes almost a self-indulgence, instead of helping the object of compassion to help himself.

Element of Wholeness

If, however, the group work is made all-important, an element of wholeness enters into the activity.

There are a number of definite laws which must be followed if group work is to succeed; some of these laws might be considered.

Past achievements and realisations must be left behind; all personality desire should be relinquished. He who gives all receives

all; true sacrifice is a making holy or whole. "This is the basic law of all group work and results in each human unit becoming a saviour." The outpouring energy is that of the fourth ray. The unit then realises the environing contacts and is magnetically drawn towards the group field. This leads to union with the group and produces harmonious group relations. The radiatory energy of the second ray is the manifesting factor here.

Being now part of the group, the unit identifies himself in service with the group interests. His attention is less focused on material matters and, "being positive in his own centralised life, he becomes responsive and receptive to the positive life of the group." Sixth ray energy vivifies this stage of development.

Just as the individual and the group can draw to themselves units which are compatible, so they can repulse any energy which seems inimical to group activity. This service requires discrimination and self-knowledge, and must emanate from the heart. It has the effect of driving the unwanted unit

back to its own centre, since in the scheme of things nothing is wasted. The rejecting energy of the first ray is the dispersing power.

As each unit progresses and expands its consciousness, so the group is elevated. Christ made this clear when he said: "I, if I be lifted up, will draw you unto me." No man lives to himself and as each one gives of his best in the interests of the group, the work of liberation is carried forward. The progressive energy of the seventh ray is the evolving factor.

Each unit comes to a point of self-realisation and then sacrifices the realised self in order that "divine purpose and will may be consummated and the divine life and glory shine forth in perfect radiance." Adam ate of the tree of knowledge of good and evil, and in this knowledge became as one of the gods. The tree of life remains inviolate, guarded by the flaming sword. Man has to earn everlasting life through the cycle of rebirth and by treading in turn all the paths which lead back to the tree until he "finds the portal of initiation and has the ability to soar and mount as an eagle on wings."

The Mythic Elements

(continued from page 124)

they must. The subtler myths deal with this kind of relation with other men by means of the chameleon colouring of all true mythic elements. Will you be a Thoreau or a Clarence Darrow? *Can* you be a Thoreau or a Clarence Darrow? Who knows? A man hardly knows until he tests. By testing he finds out how to be himself. And he won't ever test if his mythic elements lie around weak and unused. He may have heard epithets applied to myth-making. He may be swayed by table-talk at home. He may have abdicated without knowing it. And when a lot of people fall into such habits, necessity reaches out and fills their emptiness. It fills and paralyzes, making them look for outside saviours. It puts dark obsessions in the place of aspiring dreams. And then the statistical sociologists collect data and report on the laws of human behaviour. They graph the uniformities of the common failure

of imagination, but call them by other names.

Well, we have a myth applying to this situation. Every generation documents in its own way the case of the Grand Inquisitor. You can hardly win against that case in the courts. He instituted. Your evidence is not admissible; it isn't "real." Meanwhile his resources of persuasion are not yours, and anyway you wouldn't use them.

So a man walks around in the world of blind necessities, some of them his own, some belonging to other people, but he carries his vision in his head. Sometimes he can bring a little of the vision down into life. Sometimes it has to stay in his head; it may need some correction; and meanwhile he has to increase its intensity just to keep going. It is his balance principle, the only one he'll ever get. The balancing or mythic elements are something he has generated for himself and must move around for himself. They are the instruments of his becoming in the world.

BOOKS AND PUBLICATIONS

The Religious Experience of Mankind, by Ninian Smart. Charles Scribner's Sons, New York, 1969. 576 pages. \$10.00.

To include all the religions of mankind in a single volume is no slight task. It is indeed a work demanding courage, breadth of vision, and height as well as depth of understanding. The author, a professor at the University of Lancaster, England has written several books on religion and this new volume expresses a mature synthesis that is rare.

In a review of Mr. Smart's book, Arnold J. Toynbee remarks that its writing would have been impossible, "say, 60 years ago." In the early 1900's information regarding all the world religions was not ample, copious, or accurate enough to enable an author to produce such a book. Who says that there has been no religious progress in this century? Incidentally, students of the Ancient Wisdom might like to remember that *The Essential Unity of all Religions* by Bhagavan Das appeared 37 years ago, in 1932.

Mr. Smart's synthesis includes not only the major religions of the world but many minor subdivisions and denominations. It is not a philosophical study but a perceptive outline of the major world-religions. The book begins with a review of primitive religions with their animistic beliefs and mythological concepts of creation. It ends with an account of some of the modern ideologies, Marxism, Existentialism, Humanism. The final chapter on the future of the religious traditions of the world and the outcome of their increasing dialogue seems somewhat speculative.

The format of the book is worth mentioning. It is a pleasure to find captions, well spaced, on almost every page, indicating major and minor topics. Not often is such a book of substantial information aerated with descriptive captions that make the work easy to read and handy for reference. In addition there are 92 illustrations, three maps, and that rare gift, a good index.

The point of view is sympathetic. Religion is regarded as a fundamental human experience and not merely as a theological view of existence. History, geography, racial values, social customs and national cultures are all interwoven in the story of each of the major religions.

The Indian religious experience is explored from the early days of the Vedas, and includes Jainism and Buddhism. The major Hindu teachings are spread before one's view in a colourful panorama. It is a delight to find the Vedas and the Upanishads so well delineated, to see the Mahayana and Hinayana paths of Buddhism so clearly outlined.

The Religions of the Far East are given as much space as the Hindu experience, and this is all to the good for occidental readers who have been more exposed to books on Hinduism than to

books on Chinese and Japanese religious beliefs. Confucianism, Taoism, Buddhism and Zen are unfolded and the love of beauty and simplicity in Japanese religions is well depicted.

There are deep insights on the Jewish experience and the Christian experience from early to latter times. However, while Moses appears as a talented leader and the founder of Judaism, there is no elucidation of the significance of his revelation of God as I AM THAT I AM. The author also outlines later Jewish developments, the Torah, the Kabbalah, the Hasidim, and modern Jewish movements, including Zionism.

The historical outline of Palestine in the days of Jesus is a model of its kind. Jesus comes alive in these pages. So does Paul. There is dramatic emphasis on the radical change which took place in him when he rose above the concept of a tribal Messiah to the universal idea of Christ as a World-Saviour. Christian denominations receive full attention, and many religious groups in the United States are traced to their beginnings in England and Europe. In addition, American movements such as Seventh Day Adventists, Jehovah's Witnesses, the Latter Day Saints, and Christian Science are included, though there is no reference to New Thought Movement, with its emphasis on a metaphysical understanding of the scriptures and on the practice of spiritual healing.

The Muslim religious experience is treated in depth, a presentation which should be rewarding to readers who stem from the Judeo-Christian tradition. The picture of Mohammed is more rounded and colourful than the flat and colourless descriptions so often found in Judeo-Christian literature. Muslim divisions and sects are also described, from early days to the present, with sympathetic references to Sufi mysticism.

All in all this book offers to the reader an international ecumenical experience in its view of world religions. Students of the Ancient Wisdom might note a few omissions, no doubt inescapable in an encyclopaedic work of this kind. It is a surprise to find no mention of the basic book of Yoga, Patanjali's Sutras, though there is a brief account of the Samkhya system and Yoga. Raja Yoga is not described, but Bhakti Yoga is highlighted.

The profound Hindu teaching about Avatars receives only passing mention. Krishna is presented as an Avatar of Vishnu without any reference to his Timeless and Eternal Being as set forth in Chapters Four and Ten of the Gita: "*Neither the hosts of gods nor the great sages know any origin of Me for I am the source of the gods and the great sages in every way.*" (X : 2) [Radhakrishnan's translation.] By the same token, there is no mention of an Ancient Wisdom.

In his final chapter about the future Mr. Smart casts doubt on the existence of a "perennial philosophy incorporated in the great faiths." He also finds a stumbling block in the way of unity between those religions that believe in reincarnation and those who deny it. He seems unaware of the increasing belief in reincarnation among Christians, and perhaps this is because the belief has not found as wide a public in the United Kingdom as it has in the United States.

Mr. Smart also sees another obstacle to unity in the fact that some religions postulate an undifferentiated Absolute while others postulate a personal God. The Gita solves this problem for Hindus, and in our time Sri Aurobindo, Ramakrishnan, and Radhakrishnan also blend the presentations into one, so that the problem is by no means insoluble.

Though the author feels it unlikely "that a real unity will be achieved in the foreseeable future," he makes an encouraging prediction. "The new faiths in their consciousness of fulfilling the others and in their preaching of unity among men of spiritual insight will not be violently sectarian. They will help in the process of bringing harmony to religious men." If this be the foreseeable future, then it is one of good promise. Who knows, our century may not only mark the atomic age, but also the ecumenical age, bringing violent sectarianism to an end.

HUGH D'ANDRADE

The Rights of Man. Illustrations by Eva Sandor. Commentary by Georgette Coty. Published by F. W. Cheshire Publishing Pty. Ltd. \$4.50.

In this era of the big "coffee table" book of expensive art reproductions it is particularly gratifying to see the appearance of a book that is not only beautiful but which expresses as its basic theme, the basic rights of man. The aesthetic

appeal of this book is on a par with the universal message it delivers, a hope for a better life to emerge from man's ancient strivings towards freedom.

The appearance of this book coincided with the United Nations inspired International Year for Human Rights in 1968. However, the book would have been just as timely any other year. Millions of people today are still being denied their basic rights.

Eva Sandor's powerful black and white illustrations are not facile, superficial sketches, they are fully realised works of art that link themselves inextricably to the thirty articles of the Universal Declaration of Human Rights and Georgette Coty's beautifully written, haunting commentaries. One of the most persuasive illustrations accompanies Article 11, which concerns itself with the rights of accused persons. In studying this composition we are drawn into the limbo world of the accused. These graphic illustrations are of a very high order.

Three elements; the Universal Declaration of Human Rights, the illustrations and the commentaries are bound together to produce a book that should, to quote Sean McBride's beautiful foreword, "... bring a knowledge and an understanding of the Universal Declaration to the greatest number of men and women".

The book has been designed in a simple straightforward manner. Each illustration occupies a single page, thus eliminating the always irritating "valley" that we see in so many books of this type where a part of the material is lost in the binding. The type face, a sans serif, blends beautifully with the illustrations.

This beautiful book is an "expression of man's endeavours towards universally accepted laws to establish his inviolable rights as a free human being".

VANCE ALLEN

Study Groups

Study groups are invited to write in for a special discount offer.

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The Basic World Need

ALL of us can do something to bring the present terrible world situation to an end and to better conditions: the least of us can play our part in inaugurating the new era of goodwill and understanding. It must be realised, however, that it is no millenium for which we work but that our main objective is, at this time, twofold:

1. To break the ancient and evil rhythms and establish a new and better one. It is here that *time* is a paramount factor. If we can delay the crystallisation of the ancient evils which produced the world war, and arrest the reactionary forces in every nation, we shall be making way for that which is new and opening the door to the activities of the new group of world servers in every land, the group which is the agent of the Christ.

2. To fuse and blend the united aspiration and longing of the people everywhere so that the sound of humanity's demand may be strong enough to reach the spiritual Hierarchy.

This will require sacrifice, understanding and a deep love of our fellowmen. It will also require intelligence and wisdom and a practical grasp of world affairs. As the work goes forward in the establishing of right human relations, which is the basic world need, and as the method of so doing goodwill is developed, the Christ and his disciples will steadily approach closer to mankind. If the initial premise is accepted that he is on his way, then all spiritually oriented people and the disciples and aspirants of the world will inevitably work, but the premise must be accepted if the incentive is to prove adequate. It is with this thought that we look into the future. The fiat of the Lord has gone forth; Christ stands attentive to the demand of humanity. That demand is rising and mounting every day and "in such an hour as you think not, he will come."

from THE REAPPEARANCE OF THE CHRIST, pp. 188/9

